B19-0054/010 (63)

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Rough Field Notes - Misc

4 brothers wanted to get goats. They saw a place ③ where the goats went to mussum, & the eldest got a bright idea to spread on the path a number of ⑨, i.e. the pts outside planks from any tree, which are of course slippery. On these were spread moss ⑤, in order that the goats might slip & fall down. In mussum time, first a ♀ goat fell down, & after her a whole batch of ♂, many were taken. With their wealth they were able to get some of their & become humbly statliest. They hid the boards during the summer-time, fearing lest somebody should learn how they succeeded. Not long after they went hunting on the other side of the mountain where there were many creeks, but not connected with the ocean. The eldest was a little away, when the 3 youngest saw some spring salmon in a stream. The 2nd used his mile as a spear & touched a salmon on the neck. It jumped onto the land, jumped around shedding its scales, an unusual thing for a salmon to do. They killed it & proceeded to cook the beast. When roasting it eldest B turned & gave them hell. "What do you mean by doing so, don't you remember what our father told us on various occasions, whence could this fish have come, it must be a snake, you will soon be dead?" The 2 B laughed at him, "You are always afraid, why it is fine salmon & I am hungry." The 3 B's came, but no 4 listened to him. Soon after B blew the

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① Miqmiqwtp, an evergreen berry with sharp leaves
② Sqowlt, dead alder. which when broken ~~has~~ with axe has edges like a knife

salmon, so 2 & 3 had split their stomachs & almost died. So I told them "It's your own fault, I gave you fair warning". The two dying men agreed. Then I & "B's" went home, 2 & 3 died. Even I was sorry

sisuitl, kobanny, & wolsqus are one & the same, capable of taking on these 3 forms. If a man sees a sisuitl, in form of any fish, & does not kill it, he will be all right. Should be killed accidentally, he will die. The proper thing is this, put a stick somewhere near it, it will jump ashore, shed its scales. Then kill it, & crouch down & say, "I wish I had a leaf of ① or ②". He then puts his hand behind him & whichever he has asked for will be in his hand. ST does not put it there, it just comes. He should then cut the beast in ½ lengthwise, throw away the right ½, & wrap the left ½ in his waistcloth. When a man leaves his left side ½ nearest the stump house is valuable. This cutting should be done swiftly, & then the man should go away. After 2 skids take place where he stood, even should it be flat ground. The ½ kept is put in a ~~box~~ cedar box, concealed, & will keep good a long time for a year. After a year he returns, puts the piece in a fine small box, tells everybody about it. He sells tiny pieces of it to fabulous

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1) potsqt

2) ~~sq~~ (2) stotz sm

(3) ~~Lawn Aster~~

(4) a little inch long twig of D is almost enough to kill a person, & it is eaten raw. I P has eaten the bark of a devil's club tree, the spines being first rubbed off.

sums. The new purchasers wrap these in pieces of cod & dog fish-tops & trap with it, attracting animals & fish. This business is suit, but a fat rogue suit. real ST fish. If a man does the job properly he becomes Ixt he would adjut; & by showing his children where his power is, the sons may likewise be an Ixt he would adjut.

If a man wishes to go hunting in the winter he starts counting suns in the June solstice, & keeps on till winter. Suit know what we do, & a man sleeps with his wife the suit, including animals, are unwilling to be caught. On the night before hunting a man should eat a piece of ① or of devil's club ④ This fights inside him all night, towards daybreak he vomits, clearing from his guts all refuse, especially human hairs which are very bad indeed. Then he is fit to go hunting with success & may land a suit or the best become Ixt he would adjut.

Once, long ago, a man was very poor, no friends & no success. He was always hungry & drank much ② oo, i.e. the broth in which dog salmon bones, first pelt is a creek on night, are boiled. One day he

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① te k & lg w[c] devil's
② man / u t ca
③ C ~~[illegible]~~ The man had left his skin on the bank & was in the lake as a man.
④ Her power does not possess, because sent saw the person was poor, proceeded to help him.
⑤ were prevented, because other men pointed out to them how the boys had previously abused the youth.

was out for a walk & saw a bear (3) in a lake, swimming, washing & playing by throwing heavy stones around. The man said, "Please come in, doff your blanket, come in & wash with me". The man did so. Then the man told him how he erred in climbing the foul water, but he & other sant did not like it. Since that time no one has eaten that stuff. Then the bear pressed his hands over the boy's stomach, & inserted his fingers in his mouth with the result that he vomited. 4 times this was done & all the bad stuff in his stomach came up. Man entreated boy strongly not to eat more. Then the boy used (1) & (2) to wash the last, tearing his flesh to prices, & threw a heavy stone a long way across the lake. He told the boy to throw it back, but he failed. Again the bear washed him with the thorns & this time he was able to throw it the full distance. The washing made him strong like the bear, & also made him thin & handsome & able to see submarines. He got 1 & 2 & swan-lady-fat, but this kind does not pass to children. (4) The last was so strong that when he went back he pulled off the arms of two men who had hurt him when poor. The parents of the two boys were angry & wanted to kill him. But (5)

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① hò: wakula ~~o i o~~

② go: twi

hote. In heavy rain people pray to Twaus, using his ligi name ① asking him to ask ST to stop the rain; because ST gave power to Twaus

tall thinking. S said nothing, neither did pil Q. ① For 4 nights the owl continued to hoot, & for 4 days S did not speak to his w about it, both lay awake all night, but S proceeded to sleep in the daytime though he pretended to his w that he was out hunting. On the 4th night she fell into a dead slumber, too weary to be afraid. S then felt her side & felt the protruding knot of skin. He got up, made a fire, & proceeded to drag his w out by the hair, as he did so it was slack in her hands. He realised now what had happened. He said, "Get up, I want to talk to you". She said nothing. He said, "But for the owl I would not have known, but now I know what has happened, why did you kill my w". She said nothing. He struck her with a stick & she died. The owl stopped calling ② It was before midnight this time, & all night S. sat up. He did not touch the corpse, wishing other witnesses to see the work. Next morning he had a little food, then went down to the town. His w's parents were living & M of pil Q. He went first to his own family & told them, "I have fallen into trouble, I believe some wounded has impersonated my w, & I killed her last night. I want

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Opulling up the face stem.

people to come & see what has been done." 2 lads went round the
very house, telling the people, who gathered to hear what had hap-
pened. S said, "I don't want to tell you much how, in fact I don't
know much; please come & see, I have killed a Q, but I don't
think it was my W." So they went & saw the corpse. S. sat down
"Please slip her & feel her sides". They did so & felt a loose
bunch of skin. "Please lift her hair" They did so & found
it slack. Then they examined it more carefully, found the ba-
rium sewings in the skin, & stripped it off. Recognising the
pil Q. Many people were round the town was big now, pehaps
100 years after the first people. They all saw. Then S said, "I
had a suspicion it would be so." Then Q came to my W &
asked about everything, & I told her the had erected Ogan
ing everything about (scribble) etc: to a shotgun". & The
Tyi's asked him, "Do you know where your W is" The
only clue is that the owl kept calling from a point
back of the house, incessantly saying, "S's W has fled be-
side". The young men of the party dug around under the owl's
place & unearthed the shameless body, it had been thrown into

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(1) at ŋg pàbay ɛ l a

(2) ~~N~~ means carved, to distinguish from painted.

(3) at u-lòlaun am k ɪm

~~(1) at tofàtaun~~